

Christian Courier

A Reformed Weekly

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ARTIST UNKNOWN

The communist lecturer paused before summing up. His large audience listened fearfully.

"There is no God," he said. "Jesus Christ never existed; there is no such thing as a Holy Spirit. The Church is an oppressive institution, and anyway it's out of date. The future belongs to the state; and the state is in the hands of the Party."

He was about to sit down when an old priest near the front stood up. "May I say two words?" he asked. (It's

three in English, but he was, of course, speaking Russian.) The lecturer, disdainfully, gave him permission.

The priest turned, looked out over the crowd, and shouted: "Christ is risen!" Back came the roar of the people: "He is risen indeed!" They'd been saying it every Easter for a thousand years; why should they stop now?

N.T. Wright, from *Following Jesus: Biblical Reflections on Discipleship*
(Eerdman's)

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News

Knesset seeks curb on religious freedom

Roxanne Rupke

JERUSALEM — On Feb. 19, 1997, Israel's legislature, the Knesset, approved the first reading of a bill which would severely restrict religious freedom.

The proposed law would make it illegal to possess, print, copy, distribute, import or otherwise make public "materials containing persuasion or enticement to convert," according to CC Media Review, an Israeli news review service. A person who violated the law would be punished with one year in prison.

A majority of 21 to 7 approved the bill, which was introduced by Nisim Zvili of the Labor Party and Moshe Gafni of



The Knesset building, home of the Israeli parliament.

Torah Judaism. The bill will now go to committee, then must be approved by a majority of the full 120-member Knesset in order to become law.

"Conceivably, this bill could

be used to outlaw any Christian or Messianic literature, including the New Testament," Cindy Osborne of CC Media Review explained in a letter to *Christian Courier*.

The issue of religious freedom has emblazoned the headlines of Israel's newspapers in recent weeks. A national daily published in Tel Aviv reported on Jan. 24 that Israel's Orthodox-run Ministry of Labor and Welfare was cracking down on businesses that operate on the Sabbath.

Restaurants have been overlooked in enforcement of a law which makes it illegal for Jews to work on the Sabbath. But according to the report, authorities raided a McDonald's restaurant recently, forcing teenage workers to show their ID cards (which, in Israel, list a person's nationality or religion).

The chief executive officer of

McDonald's said he plans to fight the Sabbath law enforcement, since secular Israelis have the right to work whenever they want to.

The manager of another restaurant chain has said that he will leave Judaism, if necessary, in order to keep his stores open all weekend.

'Missionary perverts'

On the same day, a Jerusalem weekly reported on a conflict between some orthodox Jews and 71-year-old David Bar Meir. A school moved into the man's building, pressuring him to leave. Bar Meir refused to leave and spray-painted the message:

See ISRAELI page 3...

Faced with criticism, feds reverse decision on refugees

Alan Doerksen

OTTAWA, WINNIPEG, TORONTO — The federal Department of Immigration recently proposed putting a limit on the number of refugees applying to enter Canada. This would have been the first such limit in 50 years. But refugee sponsorship and advocacy groups strongly criticized this move and the government has now reversed its decision.

In January, the Immigration Ministry published a draft regulation in the *Canada Gazette* that would put all people who apply for refugee status from outside Canada into one category: the "resettlement-

from-abroad" class, which would include both government-sponsored and privately sponsored refugees. The draft said the number of immigrants accepted in this class each year "shall be subjected to a numerical limitation." The government currently sets flexible targets each year for the number of immigrants it expects in each class.

The Immigration Ministry refused to call the draft rule a quota but preferred the term "numerical limitation." Jeff Le Bane, director-general of the Immigration Ministry's refugee branch, said, "The term 'quota' I take exception to."

The difference, he insisted, is

that a quota is fixed but a numerical limit can be changed at the minister's discretion. For instance, if an emergency situation arose such as a war in another country, the immigration minister could change the limit to allow in more refugees.

Concern about barriers

But on March 12, Minister of Immigration Lucienne Robillard reversed her decision and decided to scrap the limitation, reports John Tackaberry, media relations director for Amnesty International's Canadian branch in Ottawa.

The reversal may be due to prominent media coverage (in the *Toronto Star* and *Globe and Mail*) of the original decision, or to sharp criticism of the ruling from refugee advocacy groups.

Amnesty was concerned about the possible limitation and raised its concerns with the government. Tackaberry says he is encouraged by the government's change of position, but says there are still other areas where the government is raising barriers against refugees.

On March 20, Amnesty announced a 10-point program for protection of refugees in Canada. Some key points from the program ask the government to:

- remove unfair restrictions which prevent refugees from exercising their human right to seek asylum outside their country;
- ensure that all refugee claimants have access to legal counsel in presenting their claim;

• take measures to ensure that family members of refugees in Canada are not left in situations of great danger.

Calls it a spade

Ed Vandenberg has no difficulty calling the "numerical limitation" a quota. And the executive director of the Lighthouse, a centre for refugees in Toronto run as a diaconal ministry of local Christian Reformed congregations, is uncomfortable with quotas. Such limiting of refugees can cause problems if there are emergency situations in other countries. A better alternative is for the government to

have a "ball park figure" of how many refugees it expects in a given year.

Vandenberg is not sure why the government originally wanted to put a limit on refugees. Recently, the government has also made it more difficult for refugees to come to Canada by changing the criteria refugees must meet before being accepted. "The standards have been raised," Vandenberg says.

Generally, private sponsors of refugees have been acting responsibly, he says, but "there are those who take advantage of the system.... It's not the good

See REFUGEE page 3...



Ed Vandenberg, executive director of the Lighthouse.



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News

Israeli authorities upset by Christian evangelism

... continued from page 2

"Decent behavior comes before Torah" on the school's walls. In response, the orthodox group branded Bar Meir "a missionary and a pervert," and even went so far as to hang posters calling on the public to beat and stone him. He lost his job and was expelled from the local synagogue.

Fear of 'propaganda'

Also on Jan. 24, a Haifa weekly ran a story on Messianic

Jewish groups which were distributing tracts among the city's youth. The tracts described various Jewish heroes who gave their lives for Israel, then told about Jesus giving his life for all of humanity. Municipal and religious authorities were upset by the evangelism, saying that by targeting minors the missionaries were in flagrant violation of the law.

A Jerusalem religious weekly reported on Jan. 16 that a Tel-

Aviv postal worker lost his job when he destroyed some "Shalom" booklets, Christian literature used for evangelism. The worker was following orthodox rulings handed down at the time, but the government stated that current law required the uninterrupted delivery of the booklets.

On Feb. 6, a Jerusalem religious daily which is hostile to Christian groups reported on the "well-oiled" propaganda

machine" of a certain mission organization in Israel. This organization, the article claimed, has unlimited resources and a budget of over \$100 million (US). The article included a map pinpointing regions where missionaries are active, and stated that some evangelists disguise themselves as orthodox Jews.

The paper hoped the report would increase public support for a proposed law to make it illegal to influence a person

toward changing his or her religious affiliation.

Prayer for wake-up call

The proposed law to prohibit distribution of evangelical literature has Christians in Israel concerned. "Please pray that the mere threat of this law would be enough of a wake-up call for us here in Israel," Osborne wrote, "and that it will bring the Good News to the attention of all Israelis who need to hear."

Refugee advocates want open door policy

... continued from page 2
cases that hit the press."

Other problems can arise related to private sponsorships. In the '80s, it was easier for newly sponsored refugees to find jobs in Canada but now "jobs are not so easy to find," admits Vandenberg. This is one reason why the number of private sponsorships has gone down recently, he says.

But he asserts, "The window should always be open for refugees. Most of these people will find work if they have [enough] time."

Recently, most refugees have come to Canada from the former Yugoslavia, Somalia and Afghanistan, says Vandenberg. "We've had a number of refugee claimants from Zaire. Another hot-spot is Rwanda and Burundi." Civil war is the major reason refugees become refugees.

The Lighthouse offers "a broad spectrum of services for newcomers and immigrants," says Vandenberg. The centre sponsors refugees to come to Canada, working under the master agreement that Christian Reformed World Relief Committee has with the government. "We do a lot of follow-up work with former refugees," he adds.

No limit at borders

Ed Wiebe, Mennonite Central Committee's refugee program co-ordinator in Manitoba, gives one reason for the government's reconsideration of its open-door



Ed Wiebe

policy on refugees. Fifty years ago or more, overseas offices would usually arrange for refugees to be sponsored to go to Canada. But in the '80s and '90s, many more refugees have come directly to Canada's borders, says Wiebe. The government can't limit these cases but can control the num-

ber of refugees sponsored from overseas, Wiebe explains.

Wiebe was puzzled by the proposed refugee limitation. While the government was considering the limitation it was also working on a new Immigration Act which is "supposed to be more of an incentive for private sponsorships," says Wiebe.

If there were a limit on sponsored refugees, one potential problem would be a glut of sponsorship cases at the beginning of a year and then few places for extra refugees if there were an emergency later on. Another possible problem could be that if a government feels it is necessary, it could push down the number of refugees allowed into Canada, says Wiebe.

MCC has been sponsoring refugees since 1979. Recently, it has attempted to sponsor 300 families a year, with the co-

operation of churches across the country. "We are the ultimate guarantor," he explains. Some of the sponsorships fall through, he notes, and the government has been processing refugee sponsorships more slowly in recent years. Both of these factors can be discouraging to sponsors.

The total number of refugees sponsored to Canada by the government and private sponsors has been between 10,000 and 11,000 for years, says Wiebe. Recently, the number of refugees the Canadian government sponsors has gone down. "The share is shifting to the private side. It looks like it will be necessary for private groups

to do more."

Revised 30 times

Most private sponsors have behaved responsibly, but in the mid-1980s, some people tried to sponsor members of their families or ethnic groups who were not real refugees by "trying to pass them through the refugee stream."

The present Immigration Act dates back to 1978 and has been revised some 30 times, so the government has decided to hold cross-Canada consultations in April in preparation for a new Immigration Act, reports Wiebe. MCC and Amnesty International have been invited to participate.

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Editorials

There's no mountain like the mountain of the Lord

There was a saying in Israel that applied to Mount Moriah, also called the temple mount. The saying was: "On the mountain of the Lord it will be provided." It referred to the time when Abraham was instructed to sacrifice his son Isaac as a burnt offering on one of the mountains in the region of Moriah. When Abraham and Isaac approached the mountain, Isaac asked where the lamb was for the burnt offering. Abraham answered: "God himself will provide the lamb for the burnt offering, my son" (Genesis 22:14).

Abraham was right. No sooner had he taken the knife to kill his son than the angel of the Lord stopped him and showed him a ram caught by its horns in the thicket. The ram was to take the place of his only begotten son through Sarah. "So Abraham called that place 'The Lord will provide.' And to this day it is said, 'On the mountain of the Lord it will be provided.' The 'to this day' state-

ment must be linked to the time that the book of Genesis was written. But a local rabbi told me that it is still a proverb among modern-day Jews.

A mountain for all times

Mount Moriah is the site on which the temple of Jerusalem was built. The historical connection is significant. Abraham's substitutional sacrifice was repeated in the burnt offerings held in the temple courts when the high priest sacrificed a goat for the sin offering of the people.

But the ultimate event to which all of this pointed came about with the death of Jesus. The meaning of the phrase "On the mountain of the Lord it will be provided" was fulfilled in the sacrificial death of Jesus Christ on Golgotha, not far from the temple. With our post-crucifixion eyes we look at Isaac's near-sacrifice differently.

Reading today what God said to Abraham is enough to give us goose pimples: "Take your son, your only son Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." It's as if God was talking about his own son, his only begotten son, whom he loves, when he addressed Abraham.

There was nothing accidental about the place to which Abraham had to travel. It took him three days to get there. Mount Moriah is the place where God will provide for all the sinners in this world. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

Jews say, "On the mountain of the Lord it will be provided." Christians can say, "On the mountain of the Lord it has been provided."

BW

Christian Courier

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- provides opportunities for contact and discussion for the Christian community.

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After Easter you can sleep well

Thieves broke into our neighbors' house yesterday and made a mess of things. They stole the usual: VCR, CD player, jewelry. According to police, they must have been in the house for over an hour because of all the ransacking. Our neighbors have a giant screen television set. I saw it carried in two or three months ago. It was smashed.

"Why would they do that?" our neighbor lady asked the police who had come as soon as she discovered the violation of her home. "Because they're jealous," was the answer. "What they can't take they will destroy."

We hear that there have been more burglaries in the area recently and my wife and I wonder when we will be next. That sort of thing makes you angry and a little anxious, especially when the thieves add insult to loss by wrecking one's furniture.

But then I started trying to get into the minds of the probably young thieves. What would motivate them to vandalize a home? Thoughts like "They don't have respect for anything or anyone"; "They have no conscience" don't quite get at the source of the problem. I imagine these young "hoodlums" to be angry and trapped individuals. Who knows what kind of home life they have? Maybe they are feeding a drug habit. And to see someone else live in comfort and relative opulence can be maddening when your own life is turned upside down.

Seek first security

My thoughts went back three, four months ago when a salesperson had come to our house to tell us about home security. We could install better locks, an alarm system that would rouse the neighborhood and lights that would be triggered by movement around the house. For a thousand bucks we could go a long way in providing ourselves with greater peace of mind.

But somehow my wife and I could not bring ourselves to buying that kind of security. The thought of a loud false alarm going off in the neighborhood to signal that the Witvoets had once again shown their true colors did not sit well with me.

I thought of the text "Do not store up for yourselves treasures on earth ... where thieves break in and steal. But store up for yourselves treasures in heaven.... For where your treasure is, there your heart will be also." It's part of the Sermon on the Mount (Matt. 6: 19-21). It's a word loaded with wisdom and insight. And we dismiss it at our peril.

If there is one thing that threatens the survival of the church of Christ today it is the neglect of this passage. Where in heaven's name is our treasure? How important is all this stuff that clutters our houses and keeps us from investing ourselves in Heaven Inc.? How free are we to serve the Lord with gladness?

Sleep peacefully

I won't leave our doors unlocked or make it known in the area that since our treasure is in heaven people can help themselves to the contents of our home. But I don't want to lose my peace of mind over the possibility of having our house broken into, either. It will probably happen one of these days, and all I hope is that we won't be hurt in the process.

My wife has a plate with a text that comes from the area in Holland she is from: Twente. It reads: "You can sleep peacefully when you don't have any money." It's one of those laconic sayings Twente is known for. Along the lines of another plate which says: "Come inside so you can look out." But there is a lot of wisdom in that first saying. The less you own, the better you sleep. Well, up to a point. I don't think someone who faces eviction or starvation will echo that sentiment. It's a proverb for the comfortable middle class.

I think Easter speaks to that as well. Just like Jesus was not "here" when the women arrived at the tomb, so our hearts should not be "here" anymore, either. Christ has risen. And our hearts have risen like the lark at daybreak, away from these earthly treasures that are so vulnerable to moths and thieves.

BW

Letter

Good changes in 'grey mare,' and some regrets

When Bert Witvoet wrote about the *Psalter Hymnal* text changes in "Abide with Me" (CC Feb. 14), I had to admit he made a good point. But when a letter responding to that editorial (CC March 7) mentioned me by name, I thought I had better respond (especially since CC gave the heading to that letter "The grey mare ain't what she used to be").

The revision committee did make many text changes, perhaps too many, though the motivation was excellent. We wanted the texts to be as clear, understandable and honest as possible for this generation of worshipers. That's why, for example, all the psalm texts use contemporary pronouns rather than the "thee" and "thou" of previous psalters and Bible translations.

Many of the changes helped greatly; some were less success-

ful. One of the surprises of the entire venture for me was the fact that much more time was spent on text than on music.

But if there is one music decision I wish we could do over, it would be to restore the old tune for "What a Friend We Have in Jesus." It would have been so easy to include both the old and the new tune, the way we handled "Take My Life." I love the new tune, and know others do too. But many more deeply love the old tune and miss it. Correspondence on that one change equals the correspondence on all other issues combined.

Planning helps

As long as I'm writing, I'd also like to express appreciation for CC's invitation to ministers to share how they choose Scripture passages for preaching (CC January 17). The longer in ad-

vance those passages are given to musicians and worship committees, the more potential there is for designing worship services in which music, prayers, involvement of children, etc., all work together to lead up to, and then respond to, Scripture and sermon. Planning in series helps greatly.

So does using a lectionary. I'm curious: do any CC minister/worship committee subscribers use the Revised Common Lectionary for service planning? I'd be glad for direct e-mail responses to that question: brinke@crcna.org — or feel free to solicit information through CC — or both. Your choice.

Emily R. Brink
Editor of the *Psalter Hymnal*
and *Reformed Worship*
CRC Publications
Grand Rapids, Mich.

Opinion

A case against e-mail

Tony Campolo

It seems that everybody is rushing around these days. We all seem to be on the go, but few of us appear to be getting anywhere that's important. The nervousness and tension that goes with this hurriedness is all too evident in drivers who scream obscenities because they're in the slow lane for the toll booths at bridges, and in passengers who push by each other trying to get off airplanes.

It has been said that at the turn of the century when a man missed a train, he'd say, "Oh, that's all right, there'll be another one tomorrow." Today, if I miss the first section of a revolving door, I feel like I'm behind schedule for the rest of the day.

Technology adds to curse

In our rush to get everything done, technology has added to the curse. Technology has provided more and more ways for more and more people to break into our lives with more and more things that we really do not care to know.

This same technology elicits from us more and more responses to more and more requests than we ever care to make. The latest of these tech-

niques from hell to come our way is e-mail. Everywhere I go I am asked for my e-mail address; and when I tell people I don't have one, they look at me askance, and tell me how e-mail enables all of us to communicate more rapidly and efficiently.

It seldom occurs to them that some of us may not want to communicate more rapidly and efficiently! They do not readily accept my belief that there may be something to be said for old fashioned, deliberate, thoughtful — notwithstanding time-consuming — letter writing.

Recently a friend of mine lost a son in an automobile accident and she told me how important it was to her to dig up the old letters he had written to her and to re-read them. Likewise, my wife keeps all the letters that I wrote to her back in our dating days. For better or for worse, they are there for her to recount a host of emotions and commitments that were made a long time ago. And then there are the letters written back and forth by the greats of history that allow us to peek into their souls and taste the passions they once knew.

Where would such things be if there had been e-mail in those days? What would have hap-

pened if the Apostle Paul had e-mail when he wrote to the churches in the first century? Who knows what the Bible would look like today if he had!

It is not just that we tend to wipe out e-mail messages so that the records of what we once thought and felt are lost, but it is also what happens to the ways in which we communicate via this new technology that bothers me. The words we use, the way we phrase things, the thoughtfulness that goes into what we say all changes when we shift from letters to e-mail. We have not yet learned to pour our emotions into e-mail as we once did into letters. We are not yet able to commit what we feel to an impersonal machine. Maybe someday we will, when we grow accustomed to e-mail — but I wonder.

For the time being, slow down, write a letter, and above all, take some time out of your busy life to closet yourself with a God, who doesn't yet communicate with us through e-mail!

Dr. Anthony Campolo is president of the Evangelical Association for the Promotion of Education in St. Davids, Penn.

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Opinion

Low mission support calls for review

I thank those who have joined the dialogue on the Christian Reformed Church and its finances. This conversation has been long overdue and, with Klaas Terpstra, I would hope that what [executive director of ministries] Peter Borgdorff and others consider to be an essential dialogue remains civilized.

It is always possible for those "in the know" to dismiss the opinions of mere laypersons as uninformed and the fruit of "disgruntled" and "rebellious" persons. Such a response, frankly, shows a contempt for the laity not befitting some of your correspondents. Mr. De Graaf has

I never met a missionary I didn't like and in my opinion you cannot pay someone enough to live in Liberia.

done time on the mission field and returned with real doubts about how his denomination spends his money. He is entitled to that opinion.

I have never seen a foreign mission field (unless Quebec so qualifies). However, as a graduate of Calvin Seminary I have known missionaries and tried to keep abreast of denominational and mission developments. As a member of the laity I expect that my input will not be dismissed (I will agree with Klaas Terpstra that cancelling quotas [ministry shares] without first attempting to effect change breaks faith with the church and, since I write this on a Sunday morning, I have just retrieved my chequebook).

Personalizing not helpful

It is regrettable that both Rev. Quartel and Mr. Geschire have chosen to personalize matters. They speak of hardworking, lonely missionaries and accuse me and Jerry De Graaf of at-

tacks on their integrity. I don't understand how concerns about structural inefficiencies can be seen as a criticism of individual missionaries or their overseers.

Peter Borgdorff is as committed and hardworking a churchman as there is. I don't know Rev. Quartel, but I assume the same to be true of him and most persons who serve on denominational boards. I never met a missionary I didn't like and in my opinion you cannot pay someone enough to live in Liberia. Unfortunately, while all of this is very true, it is also not all that relevant.

Problem of ownership

CRC world outreach is in trouble and has been in trouble for some time: missionaries are voting with their feet (World Missions itself laments that it is increasingly difficult to attract those with a long-term commitment), parishioners with their wallets (my own classis has struck a committee to once more figure out why our contributions to ministry shares are embarrassingly low) and parents with their children (be honest — how many of us are encouraging our kids to move to Mali for a decade or two?).

If any other organization were faced with less than 50 per cent support from its shareholders and with a serious employee retention problem, it would be time, at least, to consider a complete overhaul of what the organization does and why it does it.

The problem appears to be one of ownership. Parishioners see themselves less and less as stakeholders in a vision of a world mission which is now over 50 years old. This vision was based on the premise of a slightly grandiose conception of Reformed theology and no little sense of the white man's burden. While such impetus for missions has rightfully withered, 50 years later we still have the enormous

worldwide structure which it created. I think it perfectly legitimate to question whether such a structure is the right vehicle to carry our missionary impulses for the next 50 years.

Let's have a commission

My own view is that it is far too costly to support a missionary presence in over 30 nations across the globe. The costs of infrastructure, support staff, language training and transportation are hard to justify. A mission restricted to one or two Latin American nations would benefit from proximity to the home church and a single language. I am open to being convinced otherwise — but let us at least start the conversation.

I would welcome a royal commission of sorts for our denomination. Ideally, the commission would be comprised largely, though not exclusively, of people other than those with an emotional or financial stake in the status quo.

It would be good to see a commission comprised of, among others, Ontario carpenters who have built schools in the Dominican; Michigan teenagers who have done a summer in Haiti; Calvin profs who have links with academics in Mexico; disillusioned missionaries who have left their fields prematurely; a former *Banner* editor or two; and someone with impeccable management consultant credentials.

The frame of reference for the commission would be simple: How, as we head into the year 2,000, can the God-breathed enthusiasm which builds Christian schools, fuels Home Missions and packs North American gyms with "Free to Serve" rallies best be transferred to our world outreach programs?

John A. Tamming is a lawyer who lives in Owen Sound, Ont.



Marian den Boer

Psalm 51 as it happened to me

"Purify me from my sins, and I will be clean; wash me, and I will be whiter than snow. Oh give me back my joy again; you have broken me — now let me rejoice" (Ps.51:7-8, New Living Translation).

When I asked the Lord to purify me,
The thought of pain didn't occur,
Until I couldn't sleep,
Confusing wicked schemes whirled through my head all night.

Without love, joy or peace
I went to a friend's house and accused her of nonsense.
Patience, kindness and goodness escaped me.
Faithfulness, gentleness and self-control were impossible.

I went to the doctor;
He gave me pills to dull my brain.
Friends tried to comfort me.
My pastor prayed.

I went to Christian counsellors;
The Holy Spirit showed them the garbage I was carrying.
They commanded away wrong spirits
Too numerous and filthy to mention.

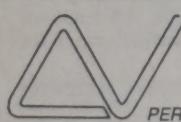
I went home;
I knew there wasn't a single thing I could do
That would make God say,
"That's my girl. Isn't she good!"

I questioned why He would even want my worship.
I saw all my prayers tainted with sin.
I cried — I felt so dirty.
I was broken.

Then for the first time I knew,
Really knew in my spirit —
Not just in my mind —
Jesus is my only righteousness.

My joy is coming back.

Marian den Boer lives with her husband and six children in Hamilton, Ont.

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Arts/Media

Film Review

New songs in a life resurrected

Marian Van Til

Shine

Rated PG. Stars Geoffrey Rush, Noah Taylor, Armin Mueller-Stahl, Lynn Redgrave, John Gielgud. Written by Jan Sardi. Directed by Scott Hicks.

By now, you may have heard a lot about *Shine*. It has taken weeks for this film to arrive in St. Catharines, though this is a good-sized city. How films are distributed in Canada is a controversial subject which we may tackle someday; but I digress.

David Helfgott (b. 1947) is an Australian pianist who recently played two recitals to packed houses at Toronto's Roy Thompson Hall. Why would an obscure musician whom most critics don't consider to be among the world's premiere pianists be attracting such crowds?

Because he's the subject of this very popular film. The film and at least one major TV interview with Helfgott have made people curious about this odd man with the poignant past. And he can play — dazzlingly, if sometimes sloppily. His performances are as much shows as recitals; he's not your average, um, "low-keyed" classical performer.

Helfgott grew up in a poor Jewish family near Melbourne. He showed exceptional musical talent at an early age, causing him to become a kind of musical project for his father, Peter.

The senior Helfgott was a keen, self-taught musician but a



Lynn Redgrave, Geoffrey Rush

tortured man. Having lost his parents and a sibling in the Holocaust he was desperate that his own immediate family (his wife and four children) remain in tact. His way of trying to achieve that was to force his will upon them.

Peter Helfgott wanted his son to live and breathe music. Music has been his own life-blood, but he hadn't been allowed to pursue it as he wished (his father had smashed the violin Peter had bought for himself). So his only son's outstanding musical talent allows him a new, vicarious life through that son.

Ironically, but not uncommonly, Peter Helfgott becomes the

kind of controlling man his father must have been. There's no question Peter loves his son, but that love is warped by his own fear and affliction, and displays itself as a kind of smothering abuse which makes us ache for the boy.

Full circle

Shine is so touching because it is both skillfully acted and masterfully put together from a technical point of view. It opens with a profile shot of the present-day David musing about life, and his life. (David chuckles about his surname being a misnomer: God doesn't need his help.) Geoffrey Rush captures uncannily the real Helfgott's body language and peculiar kind of rapid-fire speech frequently punctuated with guffaws.

We then see David wandering in the rain until he comes upon a restaurant-bar where the proprietors are still having an after-hours drink. David sees a piano through the window, and we suspect that's why he stops here. Though the place is closed, he is let in; the woman here seems to know him. She and her companions give him a ride home to his dreary rented room while he talks incessantly about things which seem to matter to him.

Only a part of this monologue is decipherable to the audience,

which the film makers obviously realize. But it serves to give us a picture of what David is like, and makes us wonder how he got that way.

The film proceeds to answer that question by moving backward, then forward, in time, until finally the scene in the rain is repeated and concluded in its present context, and we understand its full import.

Geoffrey Rush has been nominated for an Oscar for his performance as David. Noah Taylor as the teen-aged David actually has more screen time and has to make us feel David's isolation, growing eccentricity, and the inevitability of his breakdown. He doesn't, however, have the challenge that Rush has of having to portray David's physical idiosyncrasies and bizarre speech. Rush manages to make the audience look past Helfgott's off-putting strangeness to his hurt and vulnerability.

A human 'monster'

An even greater challenge, perhaps, was Armin Mueller-Stahl's as Peter Helfgott. (He deserves a Best Supporting Actor Oscar for this role.) It would be easy to simply see the elder Helfgott as an ogre, a control freak *par excellence*. But the writers and Mueller-Stahl don't let us sink this character into

that comfortable pigeonhole, where he wouldn't really disturb us and where we could write him off as the obligatory villain.

Mueller-Stahl's subtly of expression, gesture, posture and speech combine to create a complex, if unlikable, *human being* who arouses both our fury for his hardness and selfishness and our pity for his sadly flawed character and desperate loneliness.

If there's an unsatisfying element in *Shine* it is that David's ascent to relative health seems to be given short shrift compared to his descent into the emotional abyss.

We barely get to know the astrologer who becomes his wife (Lynn Redgrave), though he and his family acknowledge that she played a major role in his recovery; and she is still the rock providing the stability he needs, presumably especially in light of critics' often negative reactions to his playing on this current world tour.

(One also wonders whether the orthodox Judaism that David somewhat mercenarily adopted as a teenager still plays any role in his life.)

Still, *Shine* is gratifying. The story is inspiring and well-told, the characters have depth and the music is satisfying. It deserves the acclaim it's receiving.

Classic films on video

Jimmy Stewart's Harvey a family delight

Terry Whitsitt

Harvey

Released 1950; b. & w., 1:44. Stars James Stewart, Josephine Hull, Charles Drake, Cecil Kellaway, Jesse White. Screenplay by Mary Chase and Oscar Brodney. Directed by Henry Koster.

Elwood P. Dowd (James Stewart) doesn't have a care in the world. What he does have is a "friend" who is a six-foot three-inch rabbit named Harvey.

Unfortunately, Elwood's sister, Vita Louise (Josephine Hull), is not fond of his "friend." During her society gathering to get her daughter Myrtle May "started on the right foot to meeting 'nice young

men,'" Elwood comes home unexpectedly. He politely begins introducing Vita's "Wednesday Afternoon Forum" to his dear friend Harvey, which to Vita's and Myrtle May's dismay, sends the women rushing out to previously forgotten appointments.

This is the final straw. Vita Louise decides to have Elwood put into Chumley's Rest, a mental hospital. During Elwood and Vita Louise's first visit, the doctor and nurse in charge have a hard time distinguishing who should be in and who should be out. Vita Louise is committed after she admits to him she has seen Harvey herself.

Everyone eventually ends up back at Chumley's Rest where Vita Louise breaks down in tears; she and her daughter can not go on living with Harvey.

She convinces Elwood to get a shot that is supposed to make him not see the rabbit. Elwood agrees to the injection and goes

into the doctor's office to get it. While waiting, the cab driver comments on how people change after getting "that stuff."

"After this he'll be a perfectly normal human being..., and you know what stinkers they are."

The movie ends in a way that will delight you. With gentle humor, *Harvey* makes its point about how important a fertile imagination is, and how equally important it is not to judge those whose use

of imagination makes them "different."

Harvey was one of James Stewart's favorite roles. He played it live on stage for six months in England before filming the movie.

Cockeyed wisdom

Josephine Hull played Vita Louise on stage and in the movie; she won the Best Supporting Actress Oscar for her role. In one scene Vita Louise gives her daughter a perfect example of her cockeyed yet pithy wisdom: "Myrtle May, you have a lot to learn. And I hope you never learn it."

When the doctor tells Elwood, "We must all face reality sooner or later," Elwood replies, "Well, I wrestled with reality for 35 years doctor, and I'm happy to say, I finally won out over it."



James Stewart and friend in "Harvey"

Church

Reformed Church classis affirms salvation through Christ alone

MUSKEGON, Mich. — At its March 4 meeting, Classis Muskegon of the Reformed Church in America addressed the theological concerns sparked by Rev. Richard Rhems, pastor of Christ Community Church in Spring Lake, Mich. He is causing controversy over his view that salvation is possible through means other than Christ. Rhems is also facing charges of "gross sexual conduct" from a member of his church, which is currently being dealt with by the Regional Synod of the Great Lakes.

Wins by wide margin

By a wide voice-vote margin, Classis Muskegon voted to ratify a proposed amendment to the RCA's church order specifying that all ministers and churches must annually reaffirm not only that they agree with the Word of God and the doctrinal standards of the denomination, but also "the truth that divine

redemption from sin is only by grace through faith in the perfect work of the Lord Jesus Christ alone, the only mediator between God and humankind."

Some delegates objected that the amendment was redundant because the doctrinal standards of the RCA already specify that salvation is only through Christ. And some felt the amendment was "inquisitorial" and needed more reflection. Still others felt the amendment might be redundant, yet necessary. "What's wrong with redundancy, especially when it's dealing with the bedrock of our faith?" asked elder Jarvis Wigger of Coopersville RCA. "When you look at how the media has been putting down religion and religious people we need to take a stand for what we believe."

A clear signal needed

Rev. Sherwin Brantsen of Laketon Bethel RCA in Muskegon concurred — and warned

that a clear signal to the public about RCA beliefs was necessary. "When I graduated from Western Seminary in 1982 I really thought that the majority of my peers would disagree with this, and that as a simple believer in Christ I was in the minority," said Brantsen. "My perception back in 1982 may have been wrong, but by passing this it will really help clarify what the Reformed Church believes."

According to Classis Muskegon stated clerk Rev. Steve Smallegan, all RCA churches in the classis currently affirm their agreement with the Word of God and the doctrinal standards in their annual constitutional inquiry questions. However, for the two previous years Christ Comto the question of whether the church affirmed the RCA doctrinal standards. This year the congregation didn't return their questionnaire.

New executive director for Christian Reformed World Missions

GRAND RAPIDS, Mich. (CRWM) — Rev. Merle Den Bleyker was elected on Feb. 18 as the new executive director of Christian Reformed World Missions (CRWM).

Rev. William Van Tol, the outgoing executive director of the Christian Reformed agency, has served in that capacity since 1985. After Den Bleyker takes the position in early April, Bill and Laura Van Tol will complete language study and move to Mexico City to begin urban church development with CRWM.

Last year, the CRWM board nominated two men as possible candidates to replace Van Tol: Rev. Henry DeVries, serving with CRWM in Micronesia, and Den Bleyker, serving as the program director for Asia and Latin America.

At the annual board meeting in February, both men were interviewed. According to Rick Van Dyken, a board member from Rehoboth, New Mexico, the decision was difficult "because of the outstanding gifts of these two men."

Merle Den Bleyker is a graduate of Calvin College (1969) and Calvin Seminary (1972). Merle and his wife, Donna, spent 10 years in Puerto Rico with CRWM before pastoring Calvin CRC in Le Mars, Iowa, for five years. In 1987, CR World Missions invited Den Bleyker to take the position of international program director. In 1992, the position was changed to program director for Asia and Latin America.

Den Bleyker says that under his leadership, he wants the agency to be identified by two characteristics, "obedience to Jesus Christ, and compassion." Den Bleyker said that as in the past, the agency has to continue a "strong tradition of responding to the needs of the world in obedience to the mission heart of our Lord." At the same time, "we must, as an agency, have compassion for our missionaries around the world, and for the needs of this world."

Christian Reformed World Missions is the overseas mission agency of the Christian Reformed Church in North America. Begun in 1888, CRWM now has over 300 missionaries in 30 countries. The CRC has 987 local congregations in Canada and the U.S., with more than 285,000 members.

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Osoyoos-CJOR.....	8:00 am	1490
Penticton-CKOR.....	8:00 am	800
Port Alberni-CJAV.....	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CHOR.....	8:00 am	1400
Smithers-CFBV.....	9:15am	1230
Summerland-CHOR ...	8:00 am	1450
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QUEBEC

Montreal-CIQC.....	7:30am..600
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ALBERTA

Brooks-CIBQ	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJQK	8:30 am	1230
High River-CHRB	6:30 pm	1280
St. Albert-CHMG	8:00 am	104.9
Edmonton-CKER.....	11:00pm	101.9

SASKATCHEWAN

Estevan-CJSI.....	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

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Atikokan-CFAK	9:30am	1240
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Request for classes of like mind comes to CRC

GRAND RAPIDS, Mich. (REC) — California churches

are requesting the Christian Reformed Church to create four classes based on theological affinity rather than geography. The request comes from conservative church leaders who want to work at the local level with those of like mind.

The proposal, which comes from Classis California South, calls for four groups to be established on the basis of a set of theological affirmations. The affirmations claim to support "the historical position of the Christian Reformed denomination on issues such as the foundation of our faith and practice, inerrancy of Scripture, the church and its worship, its unity, matters of evangelism, homosexuality, feminine language for God, and women in the offices of the church," according to one of the

drafters of the proposal.

The same California churches rejected a similar proposal last year. This year, the classis adopted it with a wide margin. Delegates who changed their mind said they did not want the church to fragment any further.

Henry De Moor, professor of church polity at Calvin Seminary, says the idea defeats the purpose of a classis. Classes identified by a theological line would lose accountability to the left or right of them. A classis is supposed to be "a governing body where the leading of the Spirit is discerned in matters that are not clearly taught by Scripture or the creed."

Rather than unity, the proposal will lead to fragmentation, according to De Moor. Other issues, such as differences in worship, could lead to formation of separate groups.

Church

Lutheran role in Guatemalan peace treaty revealed

GRAND RAPIDS, Mich. (REC) — The Lutheran World Federation played a crucial role in brokering the peace process in Guatemala. The four-decade civil war was ended in a treaty signed Dec. 29, 1996. The Lutherans were not mentioned aloud at the ceremony, but were invited to be present.

"Without you, we wouldn't be here," Jorge Risal, one of the four guerrilla leaders told Paul Wee. Wee is the former LWF assistant general secretary for international affairs and human rights. In 1981, he visited Guatemala with church delegates, where eye-witness accounts of murders and atrocities hit him "like a ton of bricks." He promised himself and the war victims that he would do something.

Barriers fell at dinner

After United Nations peace negotiations failed in 1987, Wee, then with the LWF, began to make contacts. He met with Risal and other guerrilla leaders in Geneva in 1987, and in 1988 the LWF set up a special peace fund in Geneva.

In 1989, Wee organized an ecumenical pastoral delegation to Guatemala. While there, he privately met with the Guatemalan minister of defense. He secured promises from the government and the rebels to attend a top-secret summit in Oslo, Norway, in March 1990. The LWF paid for the travel and meeting from their fund.

The talks were uncertain until the final evening dinner. As participants talked of their childhood and hopes for their country, barriers fell. They

worked late into the night, and signed an agreement the next morning.

The LWF then offered to withdraw from the process, but the participants begged them to stay. Wee helped organize several meetings of key Guatemalan civic and business leaders, meeting in Spain, Ecuador, Canada and Mexico. Slowly agreement was built. A definitive cease-fire was signed in Norway on Dec. 4, constitutional reforms in Sweden on Dec. 7, and the final peace Dec. 29.

Peace still tenuous

The peace in Guatemala is still tenuous (see CC, March 14). Among the contended issues is the one of amnesty. An amnesty concluded in December forgives both rebels and military, but it specifically excludes crimes of forced disappearance, torture and other crimes against humanity mentioned in international treaties. A truth commission will function for one year, but will not name individuals.

The Roman Catholic Church has created its own process, the Project to Recover the History Memory. It interviewed hundreds of victims of the war, and will publish its findings this year. Unlike the government's truth commission, the project will name names, and is sure to challenge the peace.

Several churches are joining to conduct seminars on peace. They hope to educate people to help serve as guarantors of peace. The churches, they believe, are in a unique position to act as guides and critics in searching for a new national consensus.

Lutherans pursue land mines ban

GRAND RAPIDS, Mich. (REC) — The Lutheran World Federation continues to urge governments and its members to work for a land mine ban. Last year, after the failure of a United Nations conference to agree on a ban, the LWF asked its member churches to press their governments for a unilateral ban. In December 1997, countries that

agree to such a ban will sign a treaty in Ottawa. That date gives churches an identifiable target to work toward, according to LWF staff.

The LWF has been active in the campaign to ban land mines since its 1992 Council meeting in India. The fourth international conference on land mines by non-government organizations

The killer virus

"But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such 'wisdom' does not come down from heaven but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice" (James 3:14-15).

My friend and I just had a contest to see which of us is more holy. I won because I'm more humble than he is!

Of course I'm being facetious. But we did have a rather interesting conversation about piety, ministry and the pitfalls of trying always to lead people deeper into spirituality and expressions of Christian living. Every step of "success" I might have as a pastor breeds new polyps of cancerous envy and selfish ambition. Last night a young lad in our church looked up at me and said, "You know God, don't you?" He said it with all the innocent awe that a six-year-old can intone.

I said Yes to him, and asked him if he knew God. "Not like you do!" he replied. If only he understood how hard it is to be close to God and at the same time to be all wrapped up in the skin of envy and selfish ambition. I want to preach great sermons so that people's hearts will be moved and stirred, so that children will believe in God, so that men will deepen their devotion and women will express great faith. At the same time I want to preach great sermons so that people will say what a great preacher I am.

Greatness

When I listen to other preachers preach, they always have powerful things to say. They talk so clearly and cleverly to their congregations. They shine with grace and cry with hearts broken for the things of God. And I'm envious. When I see loving pastors touch people with grace and kindness, knowing how to listen and when to say just the right things, I'd like to be like them. In fact, I'd like to be "better" than they, so that people would come to me instead! When I visit those mega-churches shaped by great leaders who seem to know exactly how God wants to build the Kingdom, I wish they would turn to me and say, "Wayne, you're a successful pastor! What should we do next? Tell us how you built up your church!"

I know what James means by selfish ambition and envy. I wish I didn't, but I do. John Adams,

took place in the last week of February.

LWF staff said they will still work on the international level, but the focus now will be on individual nations. LWF is one of a coalition of 700 organizations in 40 countries which is working on the ban.

Chapter & Verse



* Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

the second president of the U.S., wrote this in his diary as a young man: "How shall I gain a reputation? How shall I spread an opinion of myself as a lawyer of distinguished genius, learning, and virtue?" Sometimes, in my crassest moments, I wonder the same. When will people take note of me? When will I get my "fifteen minutes of fame," as Andy Warhol put it?

Grief

I'm not obsessed with these thoughts. I don't dwell on them. And these passions don't rule my life. At least I don't think so. But that's the insidiousness of sin, isn't it? It uses every grace and gift we might have from God, turning each into a contest toward those very goals we know are so good. Yet when we achieve them by these ambitious means, the reward is cruel and the prize is much more ugly than we had imagined.

J.C. Penney, whose stores are now a major marketing force in North America, remembered working for six dollars a week at Joslin's Dry Goods Store in Denver. He was ambitious, and craved the day when he would be worth \$100,000. When wealth poured in and he met that goal, he said that very soon the exhilaration wore off and he set his sights on becoming a millionaire. He and his wife worked even harder to expand their business. Then one day she caught a cold and developed pneumonia. In a short while she was dead. "When she died," he said, "my world crashed about me. To build a business, to make a success in the eyes of men, to accumulate money — what was the purpose of life? I felt mocked by life."

Grace

Why does it so often take a death in the family to wake us up to life's truest values, and to perform surgery on the cancers of sin that grow within? No one really knows. In fact, God probably asked himself that very question on the first Good Friday.

Wayne Brouwer is Senior Pastor at Harderwyk Chr. Ref. Church in Holland, Mich.

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John Valk

State sanctioned executions practised in Roman antiquity involved more than eliminating someone who had run afoul of the law. Death sentences were, in effect, statements; grim reminders for anyone who contemplated defying civil authority. Hours of severe beating typically preceded death by crucifixion.

With crucifixion, death was anything but instant. It eventually came through physical shock or respiratory asphyxiation. Muscles used in breathing would slowly begin to collapse through increased fatigue. Life slowly drained from the hapless victim.

The Gospel of Mark tells us that Jesus hung on the cross some six hours. Other sources indicate that some have hung on crosses for as long as three days before succumbing. To add further insult to such death, some victims were left on the cross to rot, to serve as carrion for scavenging birds. Not much regard here for human dignity.

Jesus was offered some wine before he was nailed to the cross. This was common practice, perhaps a token gesture of sympathy for the brutality a victim was about to endure. This wine was mixed with gall or myrrh, a mildly poisonous herb. The mixture would produce a bitter drink, but one frequently used as a drug to kill or deaden pain. Jesus, however, refused to drink it. Presumably he wanted to be fully conscious while on the cross, to fully experience rather than escape the pain of crucifixion.

Intense anguish

As we reflect on the Good Friday events from our 20th century perspective, we cannot gloss over the horrendous death Jesus endured. The gospels do not go to great lengths describing the gory details. Yet we cannot merely claim a divine Jesus oblivious to the excruciating pain of crucifixion. That kind of theologizing denies the fullness of the Incarnation; Jesus as fully human as he is divine, one as capable as you and I of suffering

'I thirst'

physical, emotional or spiritual anguish and pain.

As the end of his life was rapidly approaching, Jesus uttered a cry, or more accurately a murmur, of thirst (John 19:28-29). Why did Jesus utter these words? The text mentions, in parentheses, that it was to fulfill the Scriptures, though John does not state which Scriptures. Nonetheless,

we are quickly directed to Psalm 69:21: "They gave me poison

for food, and for my thirst they gave me vinegar to drink."

The gospel writers, John included, frequently made a point of grounding Jesus' words and deeds in the Hebrew Scriptures. They sought to give indication that Jesus was really the predicted Messiah. But it is doubtful that John is here merely engaging in some theological proof-texting.

So we are again drawn to the words "I thirst." The text mentions that "a bowl full of vinegar (or sour wine as some translations put it) stood here." This latter drink was not the earlier mentioned wine mixed with gall or myrrh. Rather, this sour wine was a drink quite popular among the poor, and used also by Roman soldiers when in camp. In essence, it was most likely cheap wine.

Its proximity suggests it helped the soldiers get through a tedious day or night. Being stationed in and about Jerusalem, among a submissive though rebellious people, was never a delightful assignment for any Roman soldier. Did the soldiers suddenly find some compassion for a dying man? Not according to Luke, who says they continued to mock Jesus.

God's plea

Again we are drawn to the words "I thirst." It is well known that the human body can do without food for lengthy

periods. We are familiar with modern day hunger strikes, some lasting two or three weeks. But the body cannot do without fluids. It has been said

that the most intense agony of the body is that of thirst. To feel one's tongue thicken and one's throat parched for lack of water, especially in the midday heat of the Mediterranean sun, is itself torturous. "I thirst" is therefore the agonizing murmur of a man severely dehydrated, a murmur of sheer physical need.

here is a poor, pathetic, dying man who pleads for a little water to moisten cracked and burning lips.

It is impossible to go through a Good Friday remembrance and say that God is oblivious to human suffering, that God is unconcerned with human pain, or that God is too big to be

who knew and fully experienced all the grim realities. It is that kind of God who, anything but aloof, provides us with a way through our lives. In Jesus Christ, we are presented with a God who is not too big to care, nor too far away to notice. Only a God who honestly *knows* our needs can fully *meet* our needs.

No easy answer

Today as we reflect on a dying man murmuring thirst, perhaps we are also reminded of our own thirst. Perhaps our hearts, as well as our lips, become hot, dry and parched as we experience a thirst for certainty and assurance, for meaning and significance, for peace and contentment in our lives.

At the cross we are not offered any easy answers, any hocus-pocus solutions, any rags-to-riches schemes. What we are offered, however, is knowledge and hope. Through Christ's death and resurrection we have seen One who intimately knows our humanity, and One who has



... "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it... and lifted it to Jesus' lips...



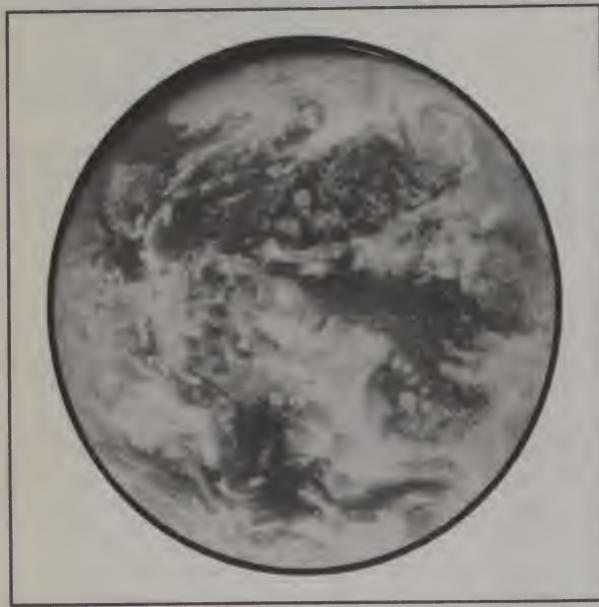
That agony is not, however, only of a man. It is also that of God. Jesus was God incarnate. But in Jesus hanging on the cross, the God we encounter is not an uncaring deity, some heroic superhuman, some disembodied spirit who feels no human pain. The God enshrouded

bothered with our individual or collective human need. The God of the Gospels is not a deistic God, a remote and disinterested Being who wound up the cosmic clock at the beginning of time and made a hastened retreat.

In the parched, suffering man on the cross we encounter a God

opened the way to the waters of healing.

John Valk is the Christian Reformed chaplain at the University of New Brunswick in Fredericton, N.B.



Jesus' resurrection transforms me and all creation

by Aren P. Geisterfer

"What does Jesus' resurrection mean to you?" the editor of *Christian Courier* wanted to know.

Are you asking me in the context of my work among students, I wondered, or as someone who is getting older? As a father, who in many ways has failed his grown-up daughters and sons and who is also divorced, or as one who is undergoing radiation treatment for cancer? I have experienced much pain and agony, loneliness, and many disappointments; and yet there is much joy, gratitude and expectation in my life.

In the last decades, Easter has become for me a source of joy and inspiration. Especially now that we live in a postmodern world, where almost everything is changing. Hallelujah!

While many Christ-confessors have a hard time coming to terms with this gigantic global transition impinging on our lives and society, I view it as exhibiting reverberations of Jesus' resurrection. The historical event of Jesus' rising from the grave is more than talking about eternal life after death. It began the creation-wide movement of bringing the whole earth and all things to their God-given purpose.

God's patience is long

That restoration is taking a long time by my standards, for God's ways are not mine, or ours. God is more patient than we are, allowing each of our human generations to participate in bringing about his purpose for our world.

Since Jesus' ascension our world has become "bigger" and more visible and familiar to us. We have managed to blast human beings into space and bring them back safely, something we could watch comfortably on the TV screens in our living rooms. And the universe has even gotten better with the recent fixing of the Hubble space telescope, which acts like a peeping Tom peering into the insides of God's act of creation.

Tension between joy and pain

Jesus is "the firstborn from the dead" (Col. 1:18), having been raised by God (Rom. 8:11). His resurrection is God's means to bring the whole world to full maturity (Col. 1:20) because everything holds together in Christ (Col. 1:17). One day,

creation will be restored to its fullness through the faithful labor of the Spirit (Rom. 8:19-26).

In Jesus' resurrection we are confronted with the dialectics of God's ways. On the one side is the extravagance of his "good," many-splendored and complex creation; on the other, his incarnate coming and the pain of the crucifixion.

Now everything in creation can continue to unfold and reach its fullest and deepest meaning with Christ as foundation (Col. 1:15-20). Still, there is the pain and agony of our human brokenness (1 John 2:2).

The spirit of secularism continues to commercialize and economize things and is using technology and the media to blind the masses. Today we can see much better than previous generations could the fulfillment of the biblical prophecy that the few slay the many.

Immanuel in the land

Yet Immanuel is deeply involved in everything! When I am placed under the big radiation machine for four short bursts of radioactive rays, I lie there with my eyes closed. I see the empty cross and the empty tomb with my risen Savior standing there. I marvel at the impact of his resurrection. Otherwise I wouldn't have been able to take this radiation treatment for the healing (not curing) of my cancer.

Had Jesus not overcome death, the opening up of creation's powers and energies through science and technology could not have taken place. Our cultural mandate could not continue and we could not enrich our lives through medical discoveries.

My parents' generation, much less my grandparents' generation, could not enjoy the advances of sophisticated cancer treatment, nor did they live as long as my generation does. I marvel at the modern advances medical science has made.

And there is more. Today we are able to rejuvenate our polluted environment and make it pristine again, whole and in harmony with the rest of our God-given ecosystem. Whether we obey and are faithful is another question. Science, along with philosophy and technology, is able to draw new powers from God's good, but fallen, creation.

Like a Lazarus raised from the dead by Jesus, Earth is loosed from death. Of course,

Lazarus died in due time, but he enjoyed an extension of life because Immanuel was, and is, in the land. The raising of Lazarus is integrally connected to Jesus' resurrection. And so is the life and labor of our planet Earth!

New life here and now

In Jesus I experience, here and now, something of that being raised to newness of life. That which started to grow into a cancer inside of me, seeking to destroy my life, is now being stopped because Jesus said, "I am the resurrection and the life!" My life is being extended because in Christ all things are held together, for he is the firstborn from among the dead, so that in everything Jesus might have supremacy. (Col. 1:17-18).

The doctors and therapists who introduced me to these radiation treatments tell me that greater improvements are just around the corner, for "we" have the best scientists in the world! Thank God we have, and it is

...In Jesus' resurrection we are confronted with the dialectics of God's ways....

good to honor faithful scientists and researchers, doctors and therapists. I accept their claims in gratitude. However, even now I submit to those treatments as a 66-year-old child of God enjoying the fruits of Jesus' resurrection through the Spirit's labor.

I know the benefits are only temporary, but without Jesus' resurrection I would be groping in darkness, fearful and anxious about whether the cancer will soon kill me. Early in life I was taught that my body wasn't created for eternity but for this earthly life, limited to time and space, and that because of sin it was apt to become vulnerable to disease.

But something of the New Earth is impinging on us today, becoming more and more visible in the concreteness of our "being in the flesh." Isaiah hinted at this when he said, "Never again will there be [in Jerusalem] an infant who lives but a few days, or an old man who does not live out his years. He who dies at a hundred will

be thought a mere youth..." (Isa. 65:20).

Through the Holy Spirit our heavenly Father releases more and more secrets of his good creation to us in the closing days of this 20th century (Rom. 8:19-24; Job 33:4, 14-15). I stand in awe as I look at *El Shaddai*, our God, in the beauty of his holiness, as he created the whole universe in its extravagance and complex diversity, revealing himself.

God is wise, more wise than the wisest among us. In Jesus' resurrection I feel in the brokenness of both my body, soul and life something of the beginnings of a restored creation (Rom. 8:18-25). With the whole of creation I groan "as in the pains of childbirth right up to the present time." And in our battle against sickness, pain and death, "we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption as sons, the redemption of our bodies" (Rom. 8:22-23).

This is my joy and my comfort, though my broken life remains a reality. My sins cannot take away the beauty and the healing power of Jesus' resurrection. I can, like Peter, question Mary of Magdalene's story about the empty tomb. I may meet Jesus in the upper room and marvel, though I am still scared of my fellow "Jews" (my fellow Christian Reformed brothers and sisters) and go back to fishing because I think Jesus' resurrection has nothing to say for today's life, only for the hereafter!

God shows up when we don't expect

But then God shows up, tongue-in-cheek, at the beach, having breakfast, bread with fish, asking as he did so long ago of Peter: "Aren, do you really love me... more than these?" I feel his hand on my shoulder and see his loving eyes asking me frankly whether I love him, my Jesus. Like Peter, I have to acknowledge my sins and in tears humbly beg, "Forgive my failures, Lord."

And then Jesus sends me, and you, on a mission, despite all our failures. For Jesus forgives seventy times seven.

Feature

A love story

Author unknown

One day, I woke early in the morning to watch the sunrise. Ah, the beauty of God's creation is beyond description. As I watched, I praised God for his beautiful work.

As I sat there, I felt the Lord's presence with me. He asked me, "Do you love me?"

I answered, "Of course, God! You are my Lord and Savior!"

Then he asked, "If you were physically handicapped, would you still love me?"

I was perplexed. I looked down at my arms, legs and the rest of my body and wondered how many things I wouldn't be able to do, the things that I took for granted. And I answered, "It would be difficult, Lord, but I would still love you."

Then the Lord said, "If you were blind, would you still love my creation?"

How could I love something without being able to see it? Then I thought of all the blind people in the world and how many of them still loved God and his creation. So I answered, "It's hard to think of it, but I would still love you."

The Lord then asked me, "If you were deaf, would you still listen to my word?"

How could I listen to anything, being deaf? Then I under-



stood. Listening to God's Word is not merely using our ears, but our hearts. I answered, "It would be difficult, but I would still listen to your word."

The Lord then asked, "If you were mute, would you still praise your Name?"

How could I praise without a voice? Then it occurred to me: God wants us to sing from our very heart and soul. It never matters what we sound like. And praising God is not always with

a song, but when we are persecuted, we give God praise with our words of thanks. So I answered, "Though I could not physically sing, I would still praise your Name."

And the Lord asked, "Do you really love me?"

With courage and a strong conviction, I answered boldly, "Yes, Lord! I love you because you are the one and true God!"

I thought I had answered well, but God asked, "Then why do you sin?"

I answered, "Because I am only human. I am not perfect."

"Then why in times of peace do you stray the furthest? Why only in times of trouble do you pray most earnestly?"

I had no answer; only tears.

The Lord continued: "Why only sing at fellowships and retreats? Why seek me only in times of worship? Why ask things so selfishly? Why ask things so unfaithfully?"

The tears continued to roll down my cheeks.

"Why are you ashamed of me? Why are you not spreading the good news?"

I tried to answer, but there was no answer to give.

"You are blessed with life. I made you, not to throw this gift away. I have blessed you with talents to serve me, but you continue to turn away. I have revealed my Word to you, but you do not gain in knowledge. I have spoken to you, but your ears were closed. I have shown you my blessings, but your eyes

this? When my heart had cried out and the tears had flowed, I said, "Forgive me, Lord. I am unworthy to be your child."

The Lord answered, "That is my grace, my child."

I asked, "Then why do you continue to forgive me? Why do you love me so much?"

The Lord answered, "Because you are my creation. You are my child. I will never abandon you. When you cry, I will have compassion and cry with you. When you shout with joy, I will laugh with you. When you are down, I will encourage you. When you fall, I will raise you up. When you are tired, I will carry you. I will be with you till the end of days, and I will love you forever."

Never had I cried so hard before. How could I have been so cold? How could I have hurt God as I had done? I asked God, "How much do you love me?"

The Lord stretched out his arms, and I saw his nail-pierced hands. I bowed down at the feet of Christ, my Savior. And for the first time, I truly prayed.

Passed on by Rick and Ruth Jongejan who currently live in Haiti

"When Jesus was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, 'Don't you hear the testimony they are bringing against you?' But Jesus made no reply, not even to a single charge, to the great amazement of the governor" (Matt. 27:12-14).

Not a Word

So many words He spoke
(They called Him Rabbi — Teacher),
explaining things of God
in parables, yet plain to understand.
His heart filling with compassion
for the crowds;
on talking in the darkness
to just one
of being born again.
Always the words,
now gentle: "Child, get up!"
now in anger: "Brood of vipers!"
At last the pleading words: "Take this cup from me:
yet not my will but Yours be done."
Complete submission to the Father's will.
What need for further words, then,
when accused?
He made no reply.

Cathy Ypma
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Feature

Betrayal at the drop-in centre



BERTA HOSMAR

"It's almost lunchtime. Why don't you boys and Nicole go to the front and mix with the guests?" suggested Mom, after her sons had brought their gifts in the tiny kitchen of the drop-in centre.

"Do we have to? Some of them look really weird!" whispered Matthew, and Michael agreed. "Yeah, Mom, you should see that one guy! He wears shoes with big holes and no socks, and it's freezing! And he has a beard down to his chest and his clothes are all torn and he smells bad!"

***I must be like Mom.
These people don't
scare me one bit.***

Mom chuckled. "That's James. He can get clean clothes, but he doesn't want them. He just comes in for lunch and he sleeps in the park in the summer. He's harmless. Just a little strange. But there are lots of games here. Just grab a table and do your own thing."

Nicole had already looked around trying to find somebody to talk to. *I must be like Mom. These people don't scare me one bit*, she thought. She looked with amazement at a girl who was sitting near the front door who seemed to be only a few years older than Nicole.

The girl was wearing a chain of safety pins that started at her pierced earlobes and went down to her pierced nose. She also wore tiny rings through her lips and eyebrows.

Nicole hesitated for a minute. Then she got up and sat down beside the girl. "Hi, I'm Nicole," she said. Then she was at a loss for words. But the girl made it easy for her.

"I'm Mary," she said. "What are you carrying in those bags?"

"I made some gifts for everybody here. I am going to hand them out after lunch. I hope I made enough. Do you come here a lot?"

"No, only when I don't have money for lunch. Most of the time I earn enough and I don't need those crummy sandwiches here."

"What kind of job do you have?" asked Nicole.

"I'm a panhandler. In other words, I beg," grinned Mary. "I make a good living, enough to buy crack."

Nicole was startled into speechlessness. Was this girl using drugs? Nicole felt a little scared, but then Mom announced it was time for lunch.

Nicole sat down beside a fat, elderly woman. The woman was very friendly. Nicole noticed that several of her teeth were missing.

"Hi, I'm Jane," the woman said. "It's nice that you kids come and visit us. I heard you talking to Mary. Can I have one of your gifts now?"

Nicole went to her grocery bags. "Here's your gift, Jane. Tell me if you like it."

Like an eager child Jane opened her parcel and showed the contents to all the others; a bar of soap, toothpaste and a toothbrush, a chocolate bar, a small bag of dried fruit and one of Nicole's homemade bookmarks. Everybody praised the giver, which made Nicole feel happy and accepted. These people weren't so bad!

"Jane, do you want to say grace?" asked Mom, after she put a big plate of sandwiches on the table. "Matthew and Michael are treating you all to tuna sandwiches today. All we had left was bread and peanut butter!"

"Everybody be quiet. I'm going to pray!" announced Jane, as she stood up.

"Oh no, not you again Jane, don't make it too long, we're hungry!" groaned one man.

"I sometimes pray in tongues, and then nobody can understand me, and I can't stop," Jane explained cheerfully to Nicole.

Then she began reverently: "Dear God, thank you for the tuna sandwiches and the nice kids and my nice gift. Let everyone in this room love you God, and hate that nasty Devil. Let everyone call you 'Heavenly Father,' our Abba....Abba...." Jane faltered, and Nicole, trying to help, whispered... "Abba, Father."

Apparently Jane did not hear

it, for she concluded her prayer with a firm, "Let everyone call you Abacababra Amen and Amen!"

Nicole hid a grin behind her hands and she saw her brothers laugh openly. Mom smiled. "Thank you for that beautiful prayer, Jane." Everyone enjoyed the food and then it was time to hand out the gifts. Nicole counted 17 people, not including her family.

Then she noticed that Mary had disappeared. She got up to get her gifts, but saw they had also disappeared. "Has anybody seen two grocery bags? I left them on the floor, right beside Mary."

"That girl with the safety pins? I saw her leave with two bags, when Jane was praying. I came in late, just when she left," said a man with enormous tattoos printed all over his arms. "Didn't know those bags were yours, young lady."

"Oh no, where did she go?!" cried Nicole as she grabbed her coat and rushed to the door. The man stopped her. "Forget it! You won't get them back. She'll sell them to anybody who will give her a few dollars!"

"So that girl is a thief!" cried Matthew excitedly. "Michael, we met a real criminal today! Neat!"

Nicole sat down, close to tears. Even Mom didn't know what to say. These things happened, she knew. People addicted to drugs would do anything to support their habit.

Everyone in the room tried to comfort Nicole. "It's the thought that counts," said one woman.

"That's not it!" cried Nicole. "I was kind to Mary. I would have given her one of my presents. I told her there were gifts in those bags. She betrayed me!"

Jane had kept very quiet during the upheaval.

Now she turned to Nicole.

"I guess we betray Jesus too," she said thoughtfully, while she put a fat arm around Nicole's shoulders.

"When he loves us, we treat him bad. That's why he died on the cross. On Good Friday. So



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Will we be eating tomorrow?

Ray Elgersma

There are 850 million hungry people in a world that has enough food for everyone. We continue to move toward corporate farming, a move that will jeopardize family farms and rural communities. There are shrinking dollars for social and health programs at a time when thousands of workers are losing positions, many of them in corporations where the bottom line is 25 per cent profits for wealthy shareholders.

So what do we do in our comfortable settings as Christians in both rural and urban settings here in Canada to address issues of food security? That was the topic for discussion at a seminar in London, Ont., on March 8, sponsored by the Ecumenical Farm Caucus, a body that seeks to strengthen the national and international ecumenical partnership and common witness of churches in addressing rural community and farm issues.

Over 60 per cent of health problems relate to our history of food consumption yet we pay almost no attention to healthy food promotion. Most of our food costs are in the processing and shipping of food, with only a small share coming to the producers of and workers in the food industry.

We live in a global village in which trade in food commodities has reshaped our diets and challenged the well-being of peasant farmers who have, in countless cases, migrated to the squalor of slum, living in rings of poverty around many urban mega-cities in "less developed" countries.

Jack Wilkinson, president of



Ron Cox, president of the Kent Federation of Agriculture, stops to chat with Rennie Feddema of the Christian Farmers Federation of Ontario (CFFO) at the OXFAM/Ecumenical Farm Caucus' symposium on food security held at King's College on March 8. Rennie has acted as the CFFO's representative to the caucus and was active in helping plan the day-long event that featured three workshops and various speeches, including a keynote address by Canadian Federation of Agriculture president Jack Wilkinson.

the Canadian Federation of Agriculture spoke about the detrimental impact of world trade on farming and rural life both in Canada and in farm communities worldwide. Negative environmental impact, suicide amongst farmers, and urban migration were some of the issues identified. While Wilkinson encouraged us to continue to support the development agencies that are part of our communities working in southern countries, he felt that not to be enough.

If the church won't, who will?

He challenged us as church communities to move to a stronger advocacy role and greater participation in trade negotiations and the policy making process in food production and food aid policy. No one else will be representing the church communities' perspective on the environment, the poor or justice. Governments today are demonstrating policy development that relates to economics only as the primary issue.

Empowerment of "disenfranchised" urban communities, and empowerment in rural areas is key to people investing in and taking care of their communal well-being. Sarah Merritt and Sister Janisse shared stories of disenfranchised members of low income communities in London, Ont., organizing and setting up meal and snack programs for

their kids, and educational initiatives that made them proud of and hopeful in their own accomplishments.

We need to see the image of God in the poor, particularly women who in our society are often seen as a group "out there," alienated by our perspective and by our wanton disregard for them and their children's physical and spiritual well-being.

Our churches need to be linked and ministering to such communities in mutually interdependent relationships that empower and value all. We need to educate and equip our members to work in and advocate for low-income groups.

Link together

Finally, in a world that is moving strongly to a free enterprise society where the almighty dollar has become god, and individualism is paramount, we need to be active as Christians in speaking out for the poor, and for the well-being of our creation.

And we must live in harmony with our environment. We need to be linked with each other in urban and rural settings, as farmers, as city planners, as community workers, as church members to support each other in our Christian concern for the common good.

Ray Elgersma, interim director of Diaconal Ministries Eastern Canada.

Farm fodder



Maynard Vander Galien

Musings about agriculture

I asked 10 people (farmers and agri-businessmen over 50) what past or present, federal or provincial agriculture minister they think of when I say, "agriculture minister."

Six people picked Eugene Whalen, two thought of Elmer Buchanan, one said Ralph Goodale and one thought a little and came up with Noble Villeneuve.

Eugene Whalen, now Senator Whalen, is 72-years-old and is currently recuperating from heart surgery. He was federal Agriculture Minister for almost 11 years in the 1970s and early '80s.

Ralph Goodale is our present federal agriculture minister. Noble Villeneuve is the Ontario Minister of Agriculture, Food and Rural Affairs. Ontario farmers say Elmer Buchanan was one of the best agriculture ministers in Ontario (the best since William Stewart in the 1960s) and one of the best ministers in the former NDP government.

Bob Rae in his book *From Protest to Power* said one of his best appointments was Elmer Buchanan as minister of agriculture. Rae said Elmer, a school principal from Bancroft, held that portfolio for five years and was a constant source of sound advice, political savvy and practical intelligence.

And Senator Whalen?

Last fall when Whalen was appointed senator, the *Ontario Corn Producer* magazine ran a very complimentary article on Whalen. It said: "The Ontario Corn Producer Association congratulates Essex County native Eugene Whalen on his recent appointment to the Senate of Canada. Gene was a top-rate minister of agriculture during the Trudeau era. We have not forgotten the help which he provided in getting OCPA up and running in its initial years, 1982 through 1984. All the best for Senator Gene!"

No former Canadian agriculture minister makes the news like Whalen does and he's usually right on the mark — except on free trade.

Lack of farm news media's fault

In a speech last December to the 15th annual Catholic Rural Life Conference (from CP Wire Services) Whalen said Canadians don't know enough about farming and the media are to blame.

"I can't think of anything more important than food and its production, yet we take the agriculture industry for granted. The problem is nobody's informing people about agriculture," he told conference members.

Whalen said most reporters have little or no training in agriculture and fail to inform the public about food production. "I don't know of a journalism school in this country which has a course in farm reporting and very few newspapers, radio or TV operations have full-time agriculture reporters," he stated.

As a result, Whalen said Canadians are not well informed about farming. Conference organizer Palmira Murphy agreed that more must be done to educate the public about farm problems and possible solutions.

Whalen, a delegate to the recent world food summit in Rome, said Canada still has a solid international reputation for supporting humanitarian causes abroad.

I hope Whalen soon recovers from his heart surgery so he can spend the next three years (he'll be 75 then) in the Senate. He might stir things up and bring some life to the place.

Maynard Vander Galien farms in the Ottawa Valley in Renfrew, Ont. He quit high school after finishing Grade 10. Agriculture and typing were his favorite subjects. He never took journalism.



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MARCH 28, 1997

Comment

Two under 35

Dear Elizabeth:

The director of International Services here at Brock leaves an interesting quote at the end of all his e-mails. It reads: "The world is a book, and those who do not travel read only one page." — St. Augustine

I think our generation is more mobile than any generation that came before us — we have all "read" many pages. As I write this letter the halls of Brock University are pretty much deserted. It is "reading" break, and most students have either gone back home or taken advantage of some package deal on the beaches of the South or the slopes of the East and West. And the walls here are already littered with advertisements for agencies that arrange summer European and Australian tours (for those with the money/wealthy parents).

My friends seem just as global. Just over Christmas, I met with some friends for the last time. One couple has left for missions in Tanzania; another friend, a single woman, left for volunteer service in Uganda. They will both be gone for at least two years. And even though they are no longer in the region, I can communicate with them via e-mail, and keep track of what's happening in those countries via TV and the Web.

I also have a number of acquaintances in the Orient, teaching English-as-a-Second-Language. In fact, the number of young people going East these days is phenomenal. It's like a new immigration wave — just as our grandparents left the Netherlands after the war, seeking opportunity in the West, so many of our generation now go seeking opportunity in the East. The crucial difference, I guess, is that while our grandparents floated over with nothing, this generation leaves with thousands of dollars of debt. And while they left never to return, our generation will probably fly back in a year or two.

Do you ever wonder about the advantages and disadvantages of "reading" many pages of the world book? Should I seek the security that comes with having a house and permanent friends and family, or should I seek the life experience that comes with extensive travel? I'm not sure. On the one hand, the sense of security that comes with geographic stability is really a false security, is it not? No place is really safe, and no stable social network will protect us from all the challenges that life brings. And doesn't God constantly call us out of our comfort zones into the different, the marginalized, and the "other"?

On the other hand, the experiences that come from extensive travel can be confusing as well as enriching, and debilitating as well as empowering. The experience of constant movement can be disorienting, and may erode any sense of stability, be it social or metaphysical. "The more knowledge, the more grief," says Ecclesiastes. Travelling, learning, changing, is risky, if not dangerous.

I myself have moved nine times in the past four years. My parents, too, have moved away from the place where I spent most of my childhood. Where, then, is home? Or what is home? This is the big question for a globally conscious and globally wired generation. I don't really know, and maybe that's indicative of something. We long for something that nothing on earth can fully satisfy — not family, friends or travel. To quote St. Augustine again, "Our hearts are restless, 'til they rest in thee."

*Peace,
Peter*

*Dear Peter:*

St. Augustine was a wise man.

I recently spent a weekend with a group of women in which we talked about our respective life journeys. What struck me as I thought about my own journey — where I've come from, where I am, and where I am going — is that my growth as a person is very much tied up in place. My family moved a lot while I was growing up, and each new house or city brought with it new experiences, new people, new growth. I am at the point now where I cannot imagine personal growth without physical movement. And as an adult I've continued moving, always looking for new journeys to continue that growth.

Each new journey always has its own anxiety, like you said. Disorientation is a good way to describe it: Where do I belong? Where did I come from? Where am I going?

When I reach that stage of reflection, I get very muddled and confused and I don't know where to go next. Do I stay where I am? Do I go back to where I came from? Do I do a short stint somewhere and come back? Or do I totally uproot myself once again?

These kinds of questions are relevant for our generation because our world has become so small. It's much easier to move across a continent or even around the globe from family and friends when you know that with the click of a mouse or the dialing of a telephone you can be in instant communication with them. Or, if necessary, you can even fly home at a moment's notice. Our grandparents didn't have those capabilities and most left their families thinking they'd never see them again. That's an incredible act of courage, when you think about it. I don't know if I'd be so willing to travel and live so far from my family if I were faced with the barriers that distance provided my grandparents.

Sometimes the mobility available to me seems so selfish. When I plan a trip, I focus on what I am going to see and do and what great experiences I am going to have. Because everything is so different from who I am and where I come from, I constantly observe and reflect on the differences, and am always taking in, taking in, taking in, until the whole point of the trip seems to be this absorption of sights and vistas and culture.

A very consumerist focus, all that absorption. And very seductive. After a few weeks, I find myself getting caught up in the cycle of movement, absorption, movement, absorption, and I actually start to feel rather empty inside because I've given little in return.

And then, after all that travelling, to come home again. To settle back into what is both routine and mundane, but so comfortable and familiar.

This is where the disorientation begins for me. I come back a different person, and suddenly I don't know that I fit into what is comfortable and familiar anymore. I've taken on a slightly different shape and the mould that formed me isn't so smooth-fitting anymore. The corners irritate and the edges scratch. And because of those corners and edges, I start to wonder where I belong. Where is *home*? It's no longer where I left it.

Yet along with that disorientation comes a better understanding of where I've come from. It wasn't until I moved away from home that I understood how important my family was to who I had developed into as a person. It wasn't until I backpacked around Europe that I understood what it meant to be Canadian. And sometimes, it isn't until I remove myself from my Christian environment — family, school, friends, church — that I realize what it is to be a Christian. It is in search of this understanding of myself, my world, and my God that I keep on moving.

As I contemplate my next journey, I always come back to Robert Frost's poem "The Road Not Taken." It ends with these lines:

*Two roads diverged in a wood, and I —
I took the one less travelled by.
And that has made all the difference.*

Christ calls us to be different. He calls us to journey with him. And that is where my *home* is.

*Shalom,
Elizabeth*

Classifieds

Classified Rates	Births	Anniversaries	Obituaries	Accommodation		
<p>(Revised February 1, 1995)</p> <p>Births \$25.00</p> <p>Marriages & Engagements \$40.00</p> <p>Anniversaries \$45.00</p> <p>2-column anniversaries \$90.00</p> <p>Obituaries \$45.00</p> <p>Notes of thanks \$35.00</p> <p>Birthdays \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) Christian Courier reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	 <p>WITVOET:</p>  <p>We, John and Doreen, couldn't be happier and more grateful to God now that</p> <p>CALEB BERT</p> <p>has made us a family. He was born on March 18, 1997, and weighs 9 lbs., 1 oz. Excited first-time grandparents are Alice and Bert Witvoet. Equally excited but more experienced grandparent is Beth Vryenhoek. Our address is: 524 8th Ave. NE, Calgary, AB T2E 0R4</p>	<p>Acton, Ont. Smithers, B.C. 1957 April 26 1997 With praise and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents,</p> <p>JACK and ROSE KRYGER (nee DEBOER)</p> <p>We give thanks to God for keeping them in His care in the past and we pray that He will continue to be with them and bless them in the future. Congratulations and love from your children and grandchildren: John & Leanne Kryger — Vernon, B.C. Danielle, Nicole Helene & Steven DeJong — Sandspit, B.C. Courtney, Christopher Debbie & Ed Haar — Smithers, B.C. Kiana Anita Kryger — Smithers, B.C. Home address: Box 2018, Smithers, BC V0J 2N0</p>	<p>"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15) The Lord took unto Himself at His time, His child,</p> <p>PETER VANSCHEPEN</p> <p>of Lynden, Ont., on Friday, March 7, 1997, in his 68th year. Beloved husband of Ann (Regnerus) Vanschepen. Loving father and Pake of: Audrey & Ralph Schuurman Alison, Jeremy, Ryan, Joel, Leah Doreen & Jake Ginghuis Jessica, Erica, Lauren Nancy & Rob Koning Michael, Melissa, Matthew Lovingly remembered by two brothers, one sister and many brothers- and sisters-in-law. The funeral service took place on Monday, March 10, 1997, at the Calvin Chr. Ref. Church, Dundas, Ont., with Rev. M. Van Donselaar officiating. Correspondence address: 1610-2nd Conc. W., R.R. #1, Lynden, ON L0R 1T0</p>	<p>Accommodation available in lower level of beautiful renovated 1869 church. 1600 sq.ft. complete w/lrg kitch, dngrm, livrm, 2 + 1 bdrrs, Lndry, full bath, prvt entr, util.incl. Partly furnished and very charming. Some meals considered. Approx. 15 min. to Mohawk College, Brantford, Cambridge and downtown Hamilton, 10 min. to Redeemer College and Dundas.</p> <p>Call (905) 648-8257</p>		
		<p>Obituaries</p> <p>Peacefully, at his home in Fenwick, Ont., on Tuesday, March 4, 1997.</p> <p>JACK HEIDA</p> <p>went to be with his heavenly Father. Beloved husband of Hennie. Loving father of: Jackie & Paul Shiels Marlene & Wilbert VanderStelt Randy & Diane Heida Sandra & Philip Dekker Jon Heida & girlfriend Tanya Vreugdenhil</p> <p>He will also be missed by grandchildren, Devon and Paige, Jeffrey, Matthew and Robyn, Joshua and Nathan, and Jessica and Christopher.</p> <p>Dear brother and brother-in-law of Clarence and Trix Heida, Yitty and Fred Leenstra, Jim and Elsie Heida, Tina and Klaas De Groot, Richard and Jean Heida, Bonnie and Peter Burna, Ted and Lucy Heida, Susan and Brian Pearce, Sally and Fred Cutting, Robert and Jane Heida and Margaret and Henning Bruchmann. Predeceased by his parents Ted and Margaret Heida.</p> <p>"Be at rest once more, O my soul, for the Lord has been good to me" (Ps. 116:7).</p> <p>Funeral services were held at the Riverside Chr. Ref. Church, Wellandport, Ont., on Friday, March 7, 1997.</p>	<p>Personal</p> <p>ONE TO ANOTHER</p> <p>Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>For Rent or Sale</p> <p>Three-bedroom end unit townhouse for rent or sale in Barrhaven, a southern suburb of Ottawa. \$850 per month, with 4 appliances. Phone (519) 683-1798</p>	<p>For Rent</p> <p>For rent: One bedroom apartment. Private. No pets. Country living. Jordan/Vineland area. Phone (905) 562-7464</p>	<p>CHARLOTTETOWN, P.E.I.: Immanuel Chr. School invites applications for a definite teaching Principal position for a 1-9 grade school with approximately 60 students. Please send inquiries and/or resumes to:</p> <p>Hans Hovingh R.R. #2 Cornwall, PE C0A 1H0 Phone (902) 566-4565</p>
	<p>March 28, 1997</p> <p>HENDRIK and WILHELMINA VAN EE (VANDENBRINK)</p> <p>Children:</p> <p>Jan & Darlene Van Ee Joanne & Willy Meyles Dirk & Caroline Van Ee Trudy & Leo Janssens Everett & Kathy Van Ee Henry & Carolyn Van Ee Jerry & Annette Van Ee Margaret & Allan Mol Tony Van Ee Sue & Jeff Orr 36 grandchildren. <i>His faithfulness continues through all generations.</i> Address: 4862 Bell Rd., Abbotsford, BC V0X 1S0</p>	<p>Real Estate</p> <p>ST. CATHARINES, ONT. Martindale Place, a Christian Retirement Community. Life-lease residences. Construction of 21 patio homes with full basements and garages to begin June 1997. Prices start at \$129,900. Call regarding apartment vacancies. Ask for Carol Lotz, salesperson for I. Bell Real Estate Broker Inc., (905) 688-3537, 24 hr. pager.</p>	<p>APARTMENTS: Redeemer College has 2- and 4-bedroom, furnished apartments available. Can be rented daily, weekly or monthly at reasonable rates. No lease required. Please call (905) 648-2131, ext. 260 or 290.</p>	<p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for possible openings at various grade levels for the 1997-1998 school year. CCS is a well-established school in a rural setting that offers a challenging curriculum, a library, special education, a gymnasium, and extra-curricular activities. We anticipate a student enrollment of about 172 students and a faculty of nine teachers. If you would like to become part of CCS, please forward your resume to the Principal:</p> <p>Mrs. Jerry Ottens Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone/Fax: (519) 638-2935</p>		

MARCH 28, 1997

Classifieds

Teachers	Teachers	Teachers	Job Opportunities
<p>FAIRVIEW, Alta.: Fairview Chr. School. We have a definite opening for an experienced teacher/principal and a possible opening for a second teacher who feel called to help out a struggling school society, offering Grade 1 to 9. Must have enthusiasm and love for Christian education and be able to implement a vision. Grade split and salary to be determined. Please send resume with reference to:</p> <p>Maryan Weenink c/o Box 2177 Fairview, AB T0H 1L0 Phone: (403) 597-2074</p>	<p>LISTOWEL, Ont.: Listowel Chr. School invites teacher applications for a part-time (40-50%) remedial/resource teacher position beginning in September 1997. Please send resume and references to:</p> <p>Listowel Chr. School Box 151, Listowel, ON N4W 3H2 Attention: Henry Bergama, Principal</p>	<p>ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a definite vacancy at the primary level for the 1997-98 school year. Please send a resume and letter of application to:</p> <p>Mr. George Hoytema, Principal Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 Phone: (519) 941-3381</p>	<p style="text-align: center;">MINISTRY DIRECTOR</p> <p>Covenant Chr. Ref. Church of St. Catharines, Ont., Canada, seeks a full-time Ministry Director. Responsibilities include equipping members for leadership and mutual ministry, outreach in the community, youth ministry and adult education. Applicants need not be ordained; However, applicable degree or experience is required. Please send inquiries and/or resume by April 15, 1997, to:</p> <p>Search Committee, c/o Mike Bylsma, 58 Croydon Dr., St. Catharines, ON L2M 1J5, Canada or Fax (905) 935-9307.</p>
<p>LACOMBE, Alta.: Lacombe Chr. School, serving 377 students in K-9, located in Central Alberta, invites applications from qualified teachers for the 1997-98 school year. Two junior high positions: 1) Math/Science and 2) Physical Education/Language Arts and/or Social Studies. One or more elementary positions are also anticipated. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>John Piers, Principal Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p>LISTOWEL, Ont.: Listowel Chr. School invites applications for a full-time teaching administrator for the 1997-98 school year. Expect 50% teaching - 50% administrative time. Principal or vice-principal experience would be an asset. Vacancy to be filled Aug. 1, 1997. Listowel is a K-8 elementary school of approx. 115 students, 3 full-time and 4 part-time staff and is an interdenominational school representing 13 churches in the area. Please send resumes to:</p> <p>Principal Search Committee c/o Menno Elkema Listowel Chr. School R.R. #1, Box 151 Listowel, ON N4W 3H2 at (519) 291-3097</p>	<p>PETERBOROUGH, Ont.: Rhema Chr. School, a denominational elementary school of 182 students, is seeking applicants for a possible middle grade teaching position. Teacher's strengths need to include computer, science and a willingness to teach French. If you are a qualified Christian teacher, interested in joining our dynamic Christian staff, please send a resume to:</p> <p>Mr. Ray Hendriks, Principal 3195 Parkhill Rd. E. Peterborough, ON K9L 1B8</p>	<p style="text-align: center;">CENTENNIAL CHRISTIAN SCHOOL TERRACE, B.C.</p> <p style="text-align: center;">TEACHING POSITIONS OPEN</p> <p>Centennial Chr. School invites applications from committed Christian educators to fill definite openings for the 97/98 school year in the following areas:</p> <p>Intermediate — Grade 5 High School — Social Studies Art — Grades 4-10</p> <p>These positions also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels.</p> <p>Centennial Chr. School presently offers Christian education to approximately 250 students in Kindergarten - Grade 10. The addition of grades 11 and 12 is being planned. Please contact:</p> <p>Centennial Christian School Frank Voogd, Principal 3608 Sparks Street, Terrace, BC V8G 2V6 Phone (250) 635-6173; Fax (250) 635-9385</p>
<p>LACOMBE, Alta.: Lacombe Chr. School, serving 377 students in K-9, located in central Alberta, invites applications from qualified teachers for the 1997-98 school year. Three definite openings are:</p> <p>1) Jr. High Math/Science; 2) Jr. High Physical Education/Language Arts and/or Social Studies; 3) Grade 4-9 French/other teaching duties.</p> <p>Possible elementary openings may occur. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>John Piers, Principal Lacombe Chr. School 5206 - 58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p>KINGSTON, Ont.: Kingston Chr. School.</p> <p>TEACHERS NEEDED</p> <p>Due to increased enrollment Kingston Chr. School invites applications for two openings:</p> <p>1) Grade 7 or 8 2) Grade 5 or 6 (limited rotary is expected for both positions).</p> <p>Specialties in music, French, computers and special education an asset.</p> <p>The successful applicants must be able to meet the requirements of KCS Society membership.</p> <p>Please send all resumes by April 1, 1997, to:</p> <p>Mr. H. Marcus, Principal Kingston Chr. School 1212 Woodbine Road Kingston, ON K7L 4V2 Phone (613) 384-9572 Fax (613) 384-9580</p>	<p>ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a possible opening in the area of English for the 1997-98 school year. The successful applicant will have some drama background. Send resume and statement of educational philosophy to:</p> <p>Ted Harris, Principal Beacon Chr. High School 2 O'Malley Drive St. Catharines, ON L2N 6N7 Fax: (905) 937-1130</p>	<p style="text-align: center;">Attention:</p> <p><i>Campgrounds and Resort Areas</i></p> <p>With summer 1997 not that far away, we plan to group your advertisements in the April 18, 1997, issue. The advertising deadline is April 9, 1997.</p> <p>Many <i>Christian Courier</i> readers will soon be making 1997 vacation plans. Let us have your ad copy and instructions as soon as possible so that our readers will know who and where you are!</p> <p>Stan de Jong, Manager</p> <p>ADMINISTRATOR Calvin Christian School, Winnipeg</p> <p>Calvin Chr. School is an interdenominational school with 360 students from K-9. Our administrative structure separates the educational leadership responsibilities of the school Principal from the finance and operations responsibilities of the "Administrator."</p> <p>The position of Administrator requires administrative experience and an accounting background. We are looking for someone to oversee day-to-day operations and chart a course for future development. Property management, fundraising or development experience would be an asset.</p> <p>The successful candidate will oversee the financial operations of the school including financial controls and budgeting. In addition he or she will advise the Finance Committee and direct the staff responsible for finances and maintenance of the physical plant. Salary commensurate with experience and qualifications.</p> <p>If you are interested in a challenging job, with a high level of autonomy, considerable variety and the opportunity to explore new territory, please mail a resume (deadline, April 15, 1997) to 245 Sutton Avenue, Winnipeg, MB R2G 0T1, or fax to (204) 339-3280, Attention: David Taylor.</p>
<p>LETHBRIDGE, Alta.: Immanuel Chr. High School has a definite opening at the junior high level. The successful applicant should have a strong background in mathematics, French, language arts, or science and a definite interest in coaching. Please address your inquiries or resumes to:</p> <p>Mike Hoyer, Administrator 802 6th Ave. North Lethbridge, AB T1H 0S1 or fax to: (403) 327-6333 Phone: (403) 328-4783</p>	<p>STRATHROY, Ont.: Strathroy Community Chr. School invites teacher applications for a possible opening in the upper junior/intermediate level for the coming 97/98 school year. Applicants must be able to teach all core subjects and additional skills in computer and physical education would be an asset. Applicants with a Christian School Teachers Certificate, or who are willing to pursue this will be given preference.</p> <p>Submit a letter of application, resume, college transcripts, personal philosophy of education and references to:</p> <p>Mr. Henry Wiersma, Principal Strathroy Comm. Chr. School 7880 Walkers Dr., R.R. #2 Strathroy, ON N7G 3H4 (519) 245-1934</p>		

Classifieds

Teachers	Job Opportunities	Job Opportunities
<p>SARNIA, Ont.: Lambton Chr. High School has a possible vacancy for a mathematics/computer teacher for September 1997. For more information please write or fax the school at:</p> <p>295 Essex St., Sarnia, ON N7T 4S3 Write to the attention of Wayne Drost, Principal or phone (519) 337-9122 or Fax (519) 337-2541</p>	<p>1 or 2 English teachers and 1 P.E./History teacher</p> <p>Experienced teachers and new graduates should consider these vacancies as an opportunity to serve a beautiful community of parents and students eager to bring honor to Christ in education.</p> <p>As the largest Christian high school in Canada, the Lord has blessed us with nearly 500 students and 35 instructors.</p> <p>We prefer teachers who are creative, energetic, Reformed in thought, gifted in pedagogy, passionate for their subject matter, and engaging in their interactions with young hearts and minds.</p> <p>If any of these positions are of interest to you, please submit your application.</p> <p>Hamilton District Christian High School 92 Glancaster Road, Ancaster, ON L9G 4A6 Fax (905) 648-3139 Jim Vanderkooy, Principal</p> <p style="text-align: right;"><i>Abilities in music are a plus!</i></p>	<p>KNOX CHRISTIAN SCHOOL located in Bowmanville, Ontario seeks applications for the position of PRINCIPAL to begin August 1997.</p> <p>Knox Chr. School is a dynamic, growing JK-8 school of 300 students, with 15 teachers and a total staff of 25. Expansion is planned again for next year. We are looking for an experienced principal with energy and vision to provide spiritual and educational leadership to the staff and the school community. Duties will include approximately 80 per cent administrative and 20 per cent teaching time. Application deadline is March 20, 1997. Please send letter of application and resume, including a statement of your vision of Christian education and leadership to:</p> <p>Bill Helmus, Principal Knox Christian School 410 Scugog Street, Bowmanville, ON L1C 3K2 Phone: (905) 623-5871 (school) or (905) 623-6952 (home) Fax: (905) 623-8877</p>
<p>TABER, Alta.: Taber Chr. School has a definite opening at the junior high level. The successful applicant should have a strong background in mathematics and/or French. Please address your inquiries or resumes to:</p> <p>David B. O'Dell, Administrator 4809 60th Ave. Taber, AB T1G 1E9 or fax to: (403) 223-4693 Phone: (403) 223-4550.</p>		<p>Laurentian Hills Christian School Kitchener, Ont.</p> <p>LHCS was established in 1967 and by the Lord's grace has grown to the current 170 students and 8 staff members. Due to the need to expand the number of classrooms and teachers, Laurentian Hills Christian School requests applications for the following teaching positions for the 1997-1998 school year.</p> <p>A full-time upper elementary school teacher is required with particular interests and strengths in teaching French and Physical Education. This position may include some rotary assignments in the upper grades.</p> <p>There is also a possible opening for a part-time (approx. 50%) teacher at the middle grade level.</p> <p>Please direct all inquiries and resumes identifying specific strengths and interests to:</p> <p>Luke Janssen, Principal c/o Laurentian Hills Christian School 11 Laurentian Drive, Kitchener, ON N2E 1C1 Phone: (519) 576-6700</p>
<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominational diverse community which offers Kindergarten through Grade 10, has potential openings at several levels. Please send your resume to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.</p>	<p>DUNCAN CHRISTIAN SCHOOL</p> <p>Duncan Chr. School Association operates a Christian interdenominational day school from K-12 with 360 students. We invite applications for the following positions:</p> <p>ELEMENTARY: One vacancy in primary and one vacancy in intermediate. The qualifying applicant should be eligible for BC certification. Please send resume to:</p> <p>Mrs. J.M. Spyksma 5781 Chesterfield St., Duncan, BC V9L 3M1 Phone: (250) 746-5341; Fax: (250) 746-3615</p>	<p>Chemistry/Physics teacher needed</p> <p>Toronto District Christian High School is soliciting applications from chemistry/physics specialists who would like to join a team with a vision for the future of high school education. Please contact me if you have any desire for this job which begins August 1, 1997. Send applications to Ren Siebenga, c/o TDCH, 377 Woodbridge Ave., Woodbridge, ON L4L 2S8. E-mail: siebenga@tdch.torcon.com</p>
<p>WOODBRIDGE, Ont.: Toronto Distr. Chr. High School invites applications for a possible full-time English position commencing Sept. 1997. Send applications to:</p> <p>Ren Siebenga c/o Toronto DCHS 377 Woodbridge Ave. Woodbridge, ON L4L 2S8 Fax: (905) 851-9992 e-mail: siebenga@tdch.torcon.com</p>		<p>Real Estate</p> <p>Profitable Operation</p> <p>Established "Name" in Niagara Peninsula (30 yrs.) apple growing, fruit storage, wholesale, retail, grading line, CA storage rooms, supplying major supermarkets. Has enjoyed near million in sales. Modern large house. Owner wishes to retire. Selling well below market value price. Near Christian schools of all levels. \$549,000.</p> <p>Call Bill Vanden Brink, Sales Rep. at REALTY WORLD - Producers at (905) 957-4515.</p>
<p>Glen Mohr Camp <i>What a Summer We Have for You!!</i></p> <p>Camping for all ages — Glen Mohr has exciting camping opportunities for campers ages 5 to 16 and a Family Camp for campers of any age.</p> <p>Glen Mohr Camp is a Perfect Retreat Centre — Our site is available for rent in the Spring and Fall with exciting programming available.</p> <p>Accreditation — Glen Mohr Camp is an accredited member of the Ontario Camping Association and a proud member of Christian Camping International.</p> <p>Located in beautiful Muskoka County — We are situated on 195 acres in Lake of Bays Township, 20 minutes East of Bracebridge.</p> <p>For further information and registration packages please contact one of the Co-Directors.</p> <p>Beth Blake, Box 68, St. Agatha, ON N0B 2L0 Phone: (519) 634-8772, Fax: (519) 634-9682 e-mail: david.blake@canada.sun.com</p> <p>Travis Allison, R.R. #1, Baysville, ON P0B 1A0 Phone and Fax: (705) 767-3300</p>		

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Miscellaneous**Miscellaneous****Church seeks Associate Pastor**

First Chr. Ref. Church of Calgary is searching for a Holy Spirit-inspired individual to serve as Pastor of Congregational Life. This new position involves co-ordination of cell groups, staff administration, shared preaching and general ministerial duties. First CRC's 650 members seek to be "God's Family In Action" by ministering to each other's needs and reaching out to the unchurched. The successful candidate is a dynamic leader with a passion for contemporary worship. Calgary is a thriving city situated in the shadow of the Rocky Mountains.

Contact Klaas deBoer, Pastoral Search Committee
24 Glenfield Rd. S.W., Calgary, AB T3E 4J4
(403) 249-0872; Fax (403) 259-2067

Maintenance Person/Caretaker Needed

Parkview Meadows Retirement Village in Townsend, Ont., requires a **Maintenance Person** with a minimum of two years experience in property management and the maintenance field. Grade 12 or better preferred with a thorough knowledge of maintenance and construction methods and materials. We're looking for a self-motivated, mature person in excellent physical and mental health, who has good communication skills and a genuine concern for elderly people. Must be willing to relocate if not living in the immediate area of Townsend. Salary commensurate with responsibilities and experience.

Submit your resume and covering letter in confidence by **April 30, 1997**, to: **Administrator, Parkview Meadows Retirement Village, 72 Town Centre Drive, Townsend, ON N0A 1S0**

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An evening with Glenn Bulthuis

Alumni and friends are invited to a free acoustic concert with Calvin alumnus troubadour Glenn Bulthuis on Saturday, April 5, 1997, at 8 p.m., Burlington New Street CRC, 3422 New Street, Burlington, Ont. Free-will offering.

For information call (905) 648-6655

GARRELSWEER REUNION

Op 20 september 1997 viert de Chr. Basisschool in GARRELSWEER (Groningen) haar 125-jarig bestaan, o.a. door middel van een reunie. Oud-leerlingen worden verzocht hun naam en adres te sturen naar ondergetekende. Telefoneren mag natuurlijk ook.

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News

Creationists argue against Pope's comments

Gordon Legge

"Did you hear what the Pope said?" the Questioner asked. "He endorsed evolution! Can you believe it?"

"Are you kidding?" another chimed in quickly.

I'd been out of the country for a couple of weeks, far from any news outlets, and had missed the Pope's comments. Then someone else jumped into the conversational fray, noting that the Pope was simply reiterating church doctrine dating back to the 1950s.

In fact, the Papal position on the subject is far more nuanced than news reports made out at the time. But the incident demonstrated how volatile the Creation versus Evolution debate is for many Christians.

Next weekend a creationist organization, California's Institute for Creation Research, hopes to conduct a seminar at the city's Foothills Alliance Church. Organizers hope that 800 to 1,000 teachers, parents and children will attend the two-day event. Apart from posters and church bulletins, they've strung 16-foot banners: "Scientific facts — Back to Genesis, Creation vs. Evolution" from overpasses in three different parts of the city to publicize the event.

Teaching creationism

"We're really on a collision course between the evolutionist view and the creationist view," says Henry Zondervan, a superintendent at Heritage Christian Schools, one of seven Christian schools and colleges co-sponsoring the event. "We're hoping to influence the broader Christian community."

Unlike the U.S., where creationists are pressuring school boards for change, there is no effort being made at this time to see creationism taught in Calgary's public schools. But, he added, "I think as a Christian community we'd like to see that. If that could be an outcome for this particular seminar, that would be exceptional. We need to see this teaching is available in the public schools."

Most people were taught in

school that life sprang from non-life in a random act of chance. *Encyclopedia Britannica* calls evolution "the kernel of biology," which, it says, Charles Darwin established as "an indisputable fact" in the mid-1800s.

God had a plan

Ever since, evolutionists have held sway. But after decades of

chance. The origin of the species resulted from the development of earlier life forms through a process called "natural selection." Out of that scientific understanding arose the idea of social evolution, in which society develops through "the survival of the fittest."

Conversely, creationists believe life exists because there's a creator God who has a plan and a purpose for his creation.

Creationists believe in the Bible's Genesis account, which relates that God created the universe and all that is in it in six days and rested on the seventh.

See spill-over

Finally, many creationists see a variety of social and political ills — abortion, divorce, euthanasia, promiscuity, homosexuality, drug use, socialism, communism and anti-Christian activities — as the consequence of evolutionary philosophy run amok.

The institute, which was founded in 1970, seeks to demonstrate the

scientific evidence for creationism. It does not dispute the evidence for what happened over the course of natural history. It disputes evolution's interpretation.

So the institute answers: Earth is very young, not billions of years old; the eruption at Mount St. Helens demonstrated that geological features like the Grand Canyon were created in a very short amount of time, not millions of years. Dinosaurs co-existed with humans rather than becoming extinct before humans came on the scene, and the Great Flood really happened and was not a Hebrew myth. All the races are descendants of Noah, not products of the evolutionary process.

Since no one was around for the creation event, you can't



Pope John Paul II

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"Originality does not consist in saying what no one has ever said before, but in saying exactly what you think yourself."

James Stephens

News Digest

Axworthy up for peace prize

OTTAWA (*Globe and Mail*) — Foreign Affairs Minister Lloyd Axworthy has been nominated for the Nobel Peace Prize for his efforts to bring about a worldwide ban on the use and production of antipersonnel land mines. Patrick Leahy, a Democratic U.S. senator from Vermont, nominated Axworthy.

Last October, Axworthy surprised an Ottawa conference on land mines by inviting every country in the world to come to Canada in December 1997 to sign a treaty to outlaw the deadly devices. About 100 million land mines are believed to be planted in 64 countries, and about 26,000 people, most of them civilians, are killed or injured by land mines yearly.

The winner of the peace prize will be announced in November.

Canada/Norway address child labor

OTTAWA (CP) — Canada and Norway have formed a task force to find ways to end the exploitation of child labor around the world. "Many children risk their lives daily because they are forced to work in unacceptable conditions," said International Cooperation Minister Don Boudria in a recent press release. He also announced that Canada would hold a one-day national consultation on child labor with experts from non-governmental organizations and the Canadian International Development Agency.

Sunday alcohol in B.C.?

VANCOUVER, B.C. (*Globe and Mail*) — The B.C. government should open liquor stores on Sundays and holidays and allow them to accept credit cards, a review group of some of the province's liquor regulations has recommended. The group also suggested licensing do-it-yourself breweries, permitting the sale of beer and wine in pool halls and creating a new category of restaurants that can offer entertainment. The review was sparked partly by a controversy over a licence application by the high-profile Planet Hollywood restaurant that was originally turned down because restaurants are not allowed to have entertainment.

However, it must still be acknowledged that "the soul" is created immediately by God from nothing. The theory of evolution is more than a hypothesis, he said. But it must stand or fall according to the scientific evidence for it.